

In these remarks the reference is not to penitent sinners, but to the impenitent, those who have no desire or intention to draw near to God. Such add the sin of hypocrisy to their already multitude of sins when they sing Christian hymns.

Quiet Observer

I have recently observed the utter carelessness shown by some persons in matters of friendship, matters considered trifling. The care of letters is not held important, regard for personal property is forgotten, and finally even confidence is abused.

There are people who would resent being accused of trifling with a friend's conversation who yet show no carefulness of letters written or received. It is certainly not good taste and, may I say, it is a betrayal of friendship to allow one's letters to lie about in promiscuous places where they are exposed to those who have no rightful interest in them. In writing a letter one should not leave the pages lying on an open desk or table for an interval of several hours. Trustfulness for those living with us is altogether commendable; but it need in no way lessen one's high regard for personal affairs. Neither should one leave an unopened letter accessible to disinterested persons. It is a very wise and a very kind thing to have an appropriate place fitted for all letters; and then it is a beautiful thing to keep them in place. I shall not forget the example of a man, noteworthy for his exemplary treatment of all persons associated with him, both in friendship and business. He never cast any letters into his waste-basket without first tearing them into scraps so as to render them unreadable. These may seem trifling matters. I believe however that extreme carefulness should be practiced. Such thoughtfulness often saves one deep humiliation, often prevents displeasure and anxiety, and always adds to the beauty and completeness of the character. Young people who are in school and in various places of business have special occasion to look after these things. It is a sad mistake to go out into the world regarding every stranger with distrust, but it is just as wrong to be indiscreet in individual affairs. Sincerity to those whom we love and to whom we are bound by family ties should supersede trust in strangers. You will always be admired by persons of refinement for exactness with your correspondence.

I wonder also at the disregard manifested chiefly among women, for one another's property such as clothing, books, music and even money. Children should be taught unselfishness as one of the elements of true character. But there is a sort of unselfishness that permits children to make a general use of articles of dress. It breeds carelessness concerning one's own property, dependence upon others and a disregard for individuals generally. A mother should not allow a daughter to use the effects of her wardrobe at random. The daughter should be taught that borrowing is to be indulged in very sparingly, especially in the home. If a daughter hold her mother's personal effects sacred it must tend to increase her esteem of the mother's superior position.

So many people show an utter disregard for the manner of borrowing books, music and similar articles, the care of them, and promptness in returning them. Often on the plea of close acquaintance such things are taken without the owner's knowledge; and a few persons will, without any dishonest motive thus take money. Unless under circumstances very well understood such conduct should be shunned. One cannot always know the

plans of the owner and can easily cause undue annoyance by thoughtlessness.

Let us strive to pay our friends the very finest respect in all our relations with them. Diligence in little things will develop integrity of character.

Literary Notes

The *Preachers' Magazine* for May, with attractive articles, is at hand. It is a Memorial Number. A sermon by Howard Duffield, D. D., upon "The Teacher Come From God," is rich in thought. A Memorial address by the Hon. Cornelius Amory Puysley is seasonable and worthy. "Thoughts for Memorial Day" contains a budget of choice selections. The Department of Homiletics abounds in varied and thoughtful articles. "Prayer Meeting Topics" are full of hints, and among them, an article by B. M. Adams, D. D., entitled "How to Conduct a Young People's Prayer Meeting," "The Expositor's Note Book," supplies with live topics good expositions. The "Sermonettes" are short and pointed. "Counsels to Teachers" contains matter of no ordinary interest. Under the title of "Preachers and Preaching," "The Dead Line," and "Power in Preaching" are highly commendable. A children's sermon upon "In Order," by J. S. Mason, adorns the magazine. The Notes and Illustrations of this periodical are of a high order. "Notes on the International Sunday-school Lessons" and Outline Addresses on the Golden Texts," by Rev. William E. Ketcham, D. D., retain their excellency. Among the aidful articles is first of a series upon "Church Music," by Rev. J. J. Pool. Preachers will find this magazine a very great and an indispensable help. Many other articles and suggestions are found in this magazine, which is issued twelve times a year for \$1.50; single copy, 15 cents. Wilbur B. Ketcham, Publisher, 7 and 9 West Eighteenth Street, New York City.

The *Homiletic Review* for May opens with an article by the great archeologist, Professor Sayce, of Oxford, entitled "The Hittites, or the Story of a Forgotten Empire."

In writing on "The Oriental View of Inheritance and Adoption," Rev. Dr. Gracey, editor of *The Missionary Review of the World*, brings out vividly and illustrates from his experience as a missionary in Oriental lands, the broad distinction between "birthright" and "blessing" as used in Gen. 27:36.

"The Place of Theology in Preaching" by Rev. Charles L. Herald, of Findlay, Ohio, puts much important truth in a striking way. His contention is that the twofold object of preaching is, "to bring men to a saving knowledge of Christ," and "to build men up in Christ." Among other things he says:

"I must confess that I have no patience with the man that makes light of doctrine and creed. This always indicates to me an unsound mind. I do not mean a diseased mind, an insane mind, but a mind that is not capable of clear, logical, systematic thinking. Such minds always play along the surface like sunbeams on the water. There may be fancies, but there is no depth. Sam Jones says that he hates theology but loves flowers. It was not necessary for brother Jones to say that he hated theology. No one ever suspected that he loved theology. This is one of those smart but empty statements. They are popular with a certain class of people. I was in a preacher's study, looking over his library. I did not see a single volume on theology. I said: 'What do you read on theology?' He replied, with a sort of a sneer:

'I never read a book on theology.' I lost respect for that man there and then. What would you think of a doctor who would say: 'I never read a standard work on anatomy or physiology?'

"I do not preach theology. I preach the truth; the truth is life.' There are only two fallacies in this empty and unbecoming statement. First, the empty assertion that theology is not truth; second, that truth is life. Theology is truth, as far as we know truth. Again, the truth is not life. Jesus Christ gives life. The Spirit uses the truth in bringing men to desire life. When men, under the influence of truth, desire life, ask for it, and believe that they will receive it, then Christ gives it to them. But the truth is not the life."

Forenoon and afternoon and night—Forenoon,
And afternoon, and night—
Forenoon, and—what?

The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered and thy crown is won.

—Edward Rowland Sil.

Lost On the Prairie

Some years since a party of surveyors had just finished their day's work in the north western part of Illinois, when a violent snowstorm came on. They started for their camp.

The wind was blowing very hard, and the snow drifting so as to nearly blind them. When they thought they had nearly reached their camp, they all at once came upon tracks in the snow. These they looked at with care, and found, to their dismay, that they were their own tracks.

It was now plain that they were lost on the great prairie, and that if they had to pass the night there in the cold and the snow, the chance was that not one of them would be alive in the morning. While they were all shivering with fear and cold, the chief surveyor caught sight of one of their horses, a gray pony, known as "Old Jack," and said, "If any one can show us our way to camp in this blinding snow, Old Jack can do it. I will take off his bridle and let him loose, and we will follow him. I think he will show us the way to our camp."

The horse, as soon as he found himself free, threw his head in the air, as if proud of the trust. Then he snuffed the breeze and gave a loud snort, which seemed to say, "Come on, boys. Follow me; I'll lead you out of this scrape."

He then turned in a new direction and walked off, and the men followed him. They had not gone more than a mile when they saw the cheerful blaze of their camp-fires. They all gave a loud hurrah at the sight.

They felt grateful to God for their safety, and threw their arms around Old Jack's neck to thank him for what he had done. I know this is a true story, for my father was the chief of the party on the occasion.

—Our Dumb Animals.

Thoroughness

I have an idea that evil came on earth when the first man or woman said, "That isn't the best I can do, but it will do well enough." In that sentence the primitive curse was pronounced, and until we banish it from the world again we shall be doomed to inefficiency, sickness and unhappiness. Thoroughness is an elemental virtue.

—Selected.

"But calm in the distance the great hills rose,
Deaf unto raptures and dumb unto pain,
Since they knew that Joy is the mother of Grief,
And remembered a butterfly's life is brief,
And the sun sets only to rise again."